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HOW WILL

92 The B———p

Get off Now.

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The B ——— p

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L O N D O N

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minster. 1718,





How will The B———p

Get off Now.

Certainly Nothing has been more scandalous in general, and more odious in particular, than this whole Church Quarrel. It has been carried on now for more than a Year between the Contending Parties, with such a Temper, or rather with a Rage so absolutely destitute of all Temper, that it may without any Injury to our Charity be said,
That

That never any Breach in Things so trifling, was so manag'd since Christ Jesus had a Church upon Earth.

The Persons engag'd, to say nothing of the Dispute itself, have remov'd the Enquiry of their Readers from the Religious Question, which the Debate began about, to a meer Gaze, or standing still to see them throw Dirt at one another.

Good Men have blush'd for them, when they have not been asham'd of themselves: The Enemies of the Church have stood and clapt their Hands at them, a new kind of Party Rage has so blinded their Understandings, that they have flown at one another like so many Wolves, biting and devouring one another's Reputation, while the Papists and Fanaticks have stood on one side and on t'other side, with Halloo Ba——r, Halloo Sna——e, Halloo Ken——t, Halloo Car——, and good Sport they have made indeed for their Enemies: The Dean and the Bishop pawn'd their Eternal Salvation for much less than the Worth of it; and both of them affirm'd, upon the Penalty of Conscience and Honour, what could not be true in both; and so one of them must go to the D—— by their own acknowledgment;

ledgment ; which of them it must be, or why not both of them, it's believed very hard to determine : Only that at last the poor D——n sneaking away behind the Walnut-trees at *Bugden*, for fear of meeting the Bish—p, gave some Light into the matter ; and it was thought shewed where the weakest side of the Cause was to be look'd for.

While these Men were engag'd, and Dr. *Sna—e* had, to their general Satisfaction, clear'd himself in a Point in which the B——p thought he had him fast, the D——n and the other B——p worrying one another till both were out of Breath, we thought the Business was pretty well over.

But the B——p who was the first Mover of the Wheels in all this Engine of Discord, would not let it fall so ; but urged Dr. *Sna—e* still farther ; and this brought on a second Battle about Characters and Reputation : For as for the first Quarrel about Religion, that was over and forgotten long before.

This second Breach was about a Jesuit, which the Dr. said the B——p kept in his House, and who tho' he was, as it was said,

said, Reform'd, and had Embrac'd the Protestant Religion, yet, as the Dr. allēdg'd, had not given the World Satisfaction that it was so.

This brought infinite Brangles upon the Stage again, in which Dr. *Sna—e* exposed the said Jesuit in such a manner, as to his Morals, his Conduct as a Protestant, his Behaviour in Families, and at the Church, that it behoved the Profelite to bestir himself to vindicate his Character.

In the Endeavours he used to clear himself of these things, he has it seems drawn himself farther in ; and the Attack upon Mr. *Mills*, a School-master at *Croydon*, brought new Disputes against him, and Papers and Testimonials on both sides were publish'd almost every day, to blacken and whiten on one side and on the other, as their Occasions required.

In this Contest some Testimonies to the Advantage of Father *Pillonniere*, the Jesuit that was, were made use of under the hand of one Mr. *Rouire*, a French Minister, whose Name Dr. *Snape* had it seems made use of to prove some of the Circumstances which he laid down in his Charge, and
which

which this Monsieur *Rouire* was induced by some means or other to deny.

But after all the Stress had been laid upon this Denial that the Case would bear, and *La Pillonniere*, it may be supposed, as well as the B——p of B——r, thought they had sufficient Advantage by it. The Person himself, (*viz.*) *Rouire*, has Unravell'd it all again, in the following Confession and Recantation: How the B——p of B——r will get off of this now, is the Question which the World waits to see answered.

The Confession and Recantation of Mr. John Rouire, given upon Oath before the Right Worshipful Sir James Bateman, Knight and Baronet.

‘ **H**AVING reconciled my self to Mr. *Mills*, *Mrs. Mills*, his Wife, and
 ‘ *Mr. Edwards*, his Usher, to whom I had
 ‘ given Offence, by maintaining unjustly
 ‘ the Cause of *Mr. De La Pillonniere*; the
 ‘ same Conscience, which would not per-
 ‘ mit me to approach the Lord’s Table,
 ‘ upon Easter-Day, without that Reconcili-
 ‘ ation, obliges me farther to reconcile
 ‘ myself to *Dr. Snape*, whom I have offended,
 ‘ B and

“and to whom I have done a notorious In-
 “justice, by denying the Truth of the
 “Words I had spoken before Mr. Mills,
 “Mrs. Mills, and Mr. Edwards, which are
 “very near the same with those inserted in
 “his Writings.

“Moreover, I do hereby declare, that
 “this same Conscience reproaches me with
 “a second Injury relating to the Dispute
 “between Dr. Snape and his Adversaries;
 “Namely, of having given a Certificate to
 “Mr. De La Pillonniere, written indeed
 “three Weeks before it was deliver’d to the
 “said Mr. De La Pillonniere, but which, as
 “the Doctor conjectured in his last Book,
 “was antedated in Concert with Mr. De La
 “Pillonniere.

“Farther, that that Certificate was not
 “put into the Hands of the Profelyte in
 “question, till after the Publication of his
 “Defence in English, and about four or five
 “Days after the famous Conference at Gray-
 “don. This I do certify upon Oath; and it
 “is the certain Knowledge I have of this last
 “Fact, as well as of the others, that makes
 “me judge, that when my Lord B——p
 “of B——r, in his Advertisement in the
 “Daily Courant of the 16th Instant, posi-
 “tively

' tively asserts that *he saw with his own Eyes*
 ' *the said Certificate before the famous Confe-*
 ' *rence at Croydon*, that great Prelate must
 ' of necessity be imposed upon, in that Par-
 ' ticular, by Mr. De La Pillonniere, who,
 ' abusing the Confidence reposed in him by
 ' the B — p, hath made that Prelate be-
 ' lieve he saw, *before the said Conference,*
 ' a Certificate which could not possibly be
 ' seen by him till four or five Days *after*
 ' that Period.

' My Conscience doth moreover reproach
 ' me, that being Face to Face with my
 ' Lord, at *Streatham*, (Mr. De La Pillonniere
 ' being then at *London*) he made me sign
 ' one or two Papers, the Contents of which
 ' I did not exactly know, and the Tenour
 ' and Signification of which I could not
 ' comprehend, not understanding *English*
 ' enough to do it. And I do acknowledge,
 ' that I sign'd them *implicitly*, upon the
 ' Confidence I had in his Lordship.

' I also confess, that I did likewise sign
 ' two or three Papers, at the Request of Mr.
 ' De La Pillonniere, the Contents of which
 ' also I did not exactly know; which I
 ' did likewise thro' the Confidence I had
 ' undeservedly conceived of his Probity.

B 2

' Lastly,

‘ *Lastly*, I do declare, that I give this
 ‘ Certificate upon Oath *voluntarily*, and
 ‘ *without* being *solicited* for it ; to the end
 ‘ that it may serve to make null and void
 ‘ all the Certificates sign’d with my Hand,
 ‘ but not attested upon Oath, which may
 ‘ hereafter be produced in Support of false
 ‘ Facts, to the Prejudice of Justice and
 ‘ Truth ; as also to contribute toward the
 ‘ putting an End to a Controversy which
 ‘ hath so long been kept on foot, and
 ‘ wherein Men have been carry’d to furious
 ‘ Excesses, to the great Scandal of the
 ‘ Church.

‘ This is the Testimony I give to the
 ‘ Truth, protesting that herein I seek not
 ‘ to please any Party, but only to follow
 ‘ the Dictates of my Conscience, for resist-
 ‘ ing which so long, I ask Pardon of God
 ‘ and the Church.

Jurat’ coram
 me 21. die
 April’ 1718.
 Ja. Bateman.

John Rouire, *Minister.*

This is such a sparring Blow, that Peo-
 ple stand amaz’d to what End and Purpose
 so

so much juggling, suborning and procuring of Testimonies must be.

Here's a new Converted Jesuit busily employed in Defending himself against the Challenges of Dr. Sn--- : And to support his Cause, he brings in a Gentleman to maintain his Cause, who must needs do it upon a dishonourable and unjust Foundation. This Man it seems it did as long as Conscience and Honesty would stand by him, signing Certificates blindfold, depending upon the Veracity and Integrity of the B---p ; and this *Pillonniere*, who it seems, he had the Misfortune to believe was an honest Man.

How strange is it that this *Pillonniere*, or the B---p either, should be so weak, as to think that a Man who had acted for them upon such a Principle of publick implicate Faith, would not be sure to deceive the World, when he found that they had deceived him ? That as he acted for them, believing them to mean well, he would not clear himself of the Reproach of such Behaviour, when he came to see that they were not the Men he took them for ? And that they could not support their Cause without his acting for them, in a manner
that

that in Conscience and Honour he could not
justify?

The Jesuits are a sort of People very little
beholding to Fame for their Reputation, es-
pecially in these Parts of the World; but this
may be said in their behalf, That they are
not Generally taken for Fools. They are
certainly under more Reproach on the dis-
covery of their Honesty than of their Un-
derstanding, and are thought by more Peo-
ple to be Knaves than they are to be Fools:
But the fam'd Proverb is, it seems, upon
them; *Qui Jupiter Vult Perdere Hos De-
mentat.*

To carry on a Reputation upon false
Evidence, or Suborn'd Testimonials, is a
Hazard too great for any Man to run, who
had any the least possibility of being after-
wards exposed.

Mr. Rouire indeed run a great Risk,
in giving such Certificates which his own
Conscience told him were unjust; for in
some Countries the Persons who had gain'd
him so far, as to bring him to certify things
which were Injurious and Unjust in their
behalf, would not have scrupl'd securing
him

him from telling Tales, by ways and means too gross to mention.

The Penitent now comes to Disburthen his Conscience in a Christian and Faithful Manner, and declares,

1. That the Words Dr. Sn — — had published, as spoken by him, *Rouire*, were true, tho' he was afterwards perswaded to deny them.
2. That the Certificates he gave to Mr. *De La Pillonniere*, was really antedated, and that it was done so in Concert with Mr. *De La Pillonniere*. There's Knavery and Confederacy proved upon the *Jesuit*, by the Confession of the Person with whom it was Concerted.
3. That this Certificate was not put into the Person's Hand who was to make use of it, till after his part was acted. So there is another Confederate discovered in the Crime.
4. A positive Assertion that the B — — p of B — — r has been impos'd upon, or worse, in his asserting he saw the said Certificate; since the Time the B — — p says he

he saw it, was four or five Days before it was made; so that the Reverend Father *Pillonniere*, must come in for something like a Forgery too, or else there must be some hidden Mystery in these things, which no body can understand but themselves.

He confesses that he Sign'd several Papers implicitly, at the motion as well of the B — p, as of the Father *Pillonniere*; and when he speaks of the latter, he says, He did it upon the Confidence he had undeservedly conceiv'd of his Probity.

These are dark Things it must be confess'd, and lye very heavy, especially where the Rock of Reputation to support them is so small, as it seems to be in this Converted (Jesuit).

In return to all this, the B — p publishes another Advertisement in his own Vindication, wherein there are some hard Names given the French Minister; *such as* the most abandon'd of Men, Poor Man, a Person of Assurance, that his Oath can signify nothing, *and such like*; as follows:

IN

It is very hard for Me to be forced to defend Myself in this Manner. But I hope I shall be excused, when I am so infamously attack'd by the *Confession* (as it is call'd) of Mr. Rouire, who has himself publish'd a *Solemn Oath*, that He himself is the most abandon'd of Men.

He begins with his *Reconciliation* with Mr. Mills: which may serve to let Us a little into the Secret. But to cover Himself with the Outside of Religion, He declares that *His Conscience would not permit him to approach the Lord's Table, upon Easter-Day, (as He did, it seems) without that Reconciliation.* I have now a Letter before Me, sent by Him to Mr. Pillonniere, on the *Saturday* before *Easter-Day*, in which He speaks with *Passion*, of the *Pleasure of seeing Him*; and not only lets Him know that He was still upon the same Terms with Mr. M. but speaks of the *Sincere and Constant Friendship* He has always had for Mr. P. and assures him of his being intirely ready to do Him NEW SERVICE. This was on the *Saturday*, upon which the *Reconciliation* was made. Upon the *Monday*, after it was over, as he pass'd to *London*,

C

He

• He sent for Mr. P. and again assured
 • Him that He was still upon the same
 • Terms with Mr. Mills, and resolved to
 • maintain the Truth of what He had al-
 • ready said in his Favour. This, I testi-
 • fy, Mr. P. related to Me, that same Day,
 • before He thought of Mr. R's acting
 • This part. This Miserable Man, there-
 • fore, both before and after receiving the
 • Communion, denied that Reconciliation,
 • which He now acknowledges upon Oath;
 • and profess'd the greatest Friendship to a
 • Man, whom He was then going to be-
 • tray, and presently to swear out of his
 • Reputation.

(en) In the 2d Paragraph, He declares upon
 • Oath, that His Certificate was ante-dated,
 • in Concert with Mr. P. as Dr. Snape has
 • conjectur'd in his last Book. The Doctor's
 • Conjecture was, that this was done in
 • three or four Days time, after the Pub-
 • lication of his Vindication. Mr. R.
 • swears, that it was done four or five days
 • after the Conference at Croydon; that is,
 • many Weeks before the Publication of
 • that Book. Thus does this poor Man
 • swear a thing, in Confirmation of the
 • Doctor's Conjecture, which expressly con-
 • tradicts it. And he swears about his act-
 • ing

ing in Concert with Mr. P. whilst he confesses that He had this Certificate ready written by Him, *three Weeks* before Mr. P. saw it; that is, above a Fortnight before the Conference at Croydon, according to his own Account; and whilst He does not pretend to deny that Mr. P. never saw it, before He brought it dated.

In the third Paragraph, He contradicts My Testimony about what I affirm'd, *I saw with my own Eyes*. It is impossible to enter into Particulars here. He appeals to his *certain Knowledge*, without any Proof, whilst He is now swearing, that He has affirm'd many Things against His own *Certain Knowledge*. I am fully confirmed in what I testified last to the World, by *several Circumstances*, which I carefully remark'd at the proper time; and am convinced, by a Self-contradictory Letter which the poor Man sent me this Morning, that He is far from having at this time any *Certain Knowledge* of that Matter, which He himself transacted. I can only now make my self answerable, that This *Fact* shall be fully clear'd in Mr. P's Defence; and the *Imputation of Guilt* entirely removed from Him.

' In the fourth *Paragraph*, He has the
 ' Assurance to affirm that I made Him sign
 ' one or two Papers, *the Tenour and Signi-*
 ' *fication of which He could not comprehend,*
 ' *not understanding English enough to do it.*
 ' This is impossible to be true; and there-
 ' fore They who conducted this *Machine*,
 ' should have directed it better. But God
 ' *knows*, there was no Need of so much as
 ' desiring him to do it. He came on pur-
 ' pose, with a large Account of *Particulars*
 ' written with his own Hand, which I have
 ' still. What He then sign'd, had been of-
 ' ten in Conversation explain'd to Him in
 ' *French*, by Mr. P. as well as my self, and
 ' he assured me when he sign'd it, that he
 ' understood it perfectly well.

' In the fifth *Paragraph*, He says, He
 ' sign'd *Two or Three Papers, through the*
 ' *Confidence he had of Mr. Pillonniere's Pro-*
 ' *bity.* At the *Beginning* of his Paper, he
 ' swears, that he had *unjustly maintain'd*
 ' Mr. P's Cause. At the *End* of it, he
 ' swears that he had *resisted his own Consci-*
 ' *ence* in what he had done. And here in
 ' the *Middle*, he swears that he had a Con-
 ' fidence in Mr. P's Probity: In the same
 ' Breath swearing that he thought him a
 ' Man

' Man of Probity, whilst he was serving
 ' him ; and that at the same time, he
 ' thought him not so. But, to shew the
 ' Iniquity of this Reflection, *These Papers*
 ' contain'd nothing but what was perfectly
 ' agreeable to a *Large Account* of the same
 ' Matters, written afterwards in *French* by
 ' himself, and voluntarily left in my
 ' Hands.

' His *Oath* can signify nothing, because
 ' he has declared himself often, and under
 ' his Hand, to be ready to swear the very
 ' contrary to what he swears now, as well
 ' as that he was *obliged in Conscience* to give
 ' Mr. P. the *Certificate* he brought him.

' I can but pity him in the miserable
 ' Circumstances into which he has brought
 ' himself. I still affirm what I before af-
 ' firm'd ; And as I know already some of
 ' the Motives of this Matter, so I dare en-
 ' gage that this Attempt, as well as all
 ' former, will End in the Confusion of
 ' those who have contriv'd or encourag'd
 ' it.

BENJ. BANGOR.

April 22. 1718.

The

The Sum of the Matter, I think, stands thus ; (*viz.*) The B——p concludes that he *still affirms what he before affirm'd* : The rest insinuate, that because the French Minister has been brought to do foul things formerly, that therefore what he says *now*, which is Contradictory, ought not to be believ'd : Which by the way, some People think does not necessarily follow ; and is not Just upon Monsieur *Rouire*.

On the other hand, Monsieur *Rouire*, the Minister, Confesses, and is Penitent for it, That he has Unjustly Treated Dr. *Sna - e* ; that he has been Imposed upon by Father *Pillonniere* ; and that he is resolved to do Justice in Recanting what he did, as inconsiderate and unwary : But that what he does now is perfectly voluntary and sincere.

Some therefore enquire here upon the general Question ; (*viz.*) How must Penitents be receiv'd, if they did ill before, and acknowledge it, seeing their having dealt untruly before does not properly argue against their speaking Truth afterwards ; particularly because before they may be said to have acted under the power of Delusion ; but afterwards under the Influence

Influence of better Principles, such as Conviction, Contrition, &c. ?

In a word, There seems to be no way left to Answer the Recantation, but by running down the Reputation of the Man. How far the B——p will get that done, the Author of this confesses he does not see : And if it is not done, then the Question in the Title stands good still : (*Viz.*)

How will the B——p get off NOW ?

F I N I S.



Information of Justice of the Peace for the County of Middlesex
John, Clerk of the Peace for the County of Middlesex

In a word, There seems to be no way
left to do but the execution, but by
indignation the reputation of the man.
Now for the B. I. will get that done.
the future of the country he does not
see, and it is not true, then the Que-
stion is the Time (and Gold Hill: V. 1.)

London, 10th Nov 1792



F. I. 1. 2.

